

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 12th January 1907.

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I.—FOREIGN POLITICS.

REFERRING to the terms under which sanction has been given by His Majesty to the introduction of self-government in the Transvaal, the *Bihar Bandhu* [Bankipore] of the 5th January states that the situation of the Indian residents of the Transvaal will not now, as a result, be so uncomfortable as formerly.

BIHAR BANDHU,
Jan. 5th, 1907.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Soltan* [Calcutta] of the 4th January writes that it has received complaints against Shoshi Babu, the *naib* of the ^{Alleged oppression of Musal-} Dubalhati estate in Rajshahi, to the effect that ^{mans by a Hindu.} he has forcibly abolished the shops of Musalman *mudis* and *goalas* at Hapunia Hât, Naogaon. Unless the Raja Bahadur interferes promptly, a terrible blame of enmity will be lit up in the country.

SOLTAN,
Jan. 4th, 1907.

3. Under the heading "The death of a black man," the *Daily Hitavadi* [Calcutta] of the 9th January says that recently one Debendra Nath Mukherji, an inhabitant of Sulkea in the Howrah district, was severely belaboured by a soldier with the help of some police-constables in Russa Road outside the Industrial Exhibition grounds. Debendra Nath was taken to hospital and is said to have succumbed to his wounds. We do not believe, says the writer, that the relations between the executive and the judiciary in this country have come to such a pass that the authorities will allow a murderer like the above soldier to go untried. We do not know what enquiries are being made regarding the case under discussion. We know, however, what its result will be if it comes to a law-court. The public is nevertheless eager to hear what the Government has to say about the case and what punishment it is going to award to the white offender. The public, moreover, asks the authorities if there is any medicine by which white men can be cured of their haughty and overbearing conduct towards black men. We do not know if any relative of Debendra Nath has sought redress in the matter. It is doubtful whether any one can identify the white brute. But it is the duty of the Government to find him out. And it behoves the public to act in such a way as will be sure to attract the notice of the authorities to matters like this and teach haughty white men gentleness and civility.

DAILY HITAVADI,
Jan. 9th, 1907.

(b)—Working of the Courts.

4. The *Burdwan Sanjivani* [Burdwan] of the 8th January publishes a letter which, after complaining that the removal ^{The law-courts at Raniganj.} of the Munsif's Court from Raniganj has caused inconvenience to suitors and pleaders alike, goes on to suggest that the Magistrate at Asansol should hold his court at Raniganj one day for every two days that he sits at Asansol. This, it is urged, is necessary, in view of the importance of Raniganj as a centre of population.

BURDWAN
SANJIVANI,
Jan. 8th, 1907.

(f)—Questions affecting the land.

5. The *Jasohar* [Jessore] of the 3rd January publishes a letter alleging that the raiyats of the villages of Ganrapota, Patsimula, Bagangram, Chanda, etc., have been ordered by their zamindar, Babu Girija Prasanna Mukherji, of Gobardanga, to pay in the month of *Magh* or *Baisakh* next, at the rate of six annas per every rupee of the rent due from them, as extra contribution in aid of the marriage of the zamindar's son. While this is the rate for the common raiyat, selected well-to-do raiyats have been ordered to pay in sums varying from Rs. 10 to Rs. 30.

JASOHAR,
Jan. 3rd, 1907.

(g)—*Railways and Communications, including Canals and Irrigation.*

HITVARTA.
Dec. 30th, 1906.

6. The *Hitvarta* [Calcutta] of the 30th December publishes the following complaint from one Lalita Pershad of Midnapore :—I used to get my goods by the East Indian Railway, and had to suffer loss. The last time I found a good proportion of my articles worth Rs. 108-15 missing from the consignment, the inside fitting of which was cut off, though it looked sound to all outer seeming. The consignment weighed less than what it ought to have, notwithstanding the assurance of railway Babu to the contrary. When I brought this loss to the notice of the goods clerk, I was dismissed with the remark that I was a liar.

The paper asks if the railway authorities would take steps to prevent the evil.

DAILY HITAVADI.
Jan. 5th, 1907.

7. The *Daily Hitavadi* [Calcutta] of the 5th January has received complaints to the effect that certain station officials on the East Indian Railway refuse to issue concession tickets to intending visitors to the Exhibition before 12 o'clock noon, urging that the order is that these tickets are not to be available by any train earlier than the No. 14-Down train. As this train comes all the way from Delhi it is usually very crowded, and those who intend visiting the Exhibition with their ladies find it in consequence a most inconvenient train to travel by.

SANDHYA,
Jan. 8th, 1907.

8. The *Sandhya* [Calcutta] of the 8th January publishes a letter asking for a reduction in the rates of fare charged on the Howrah-Amra Light Railway and complaining that the trains on this line are generally over-crowded with passengers.

(h)—*General.*

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Jan. 5th, 1907.

9. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 5th January is glad that the Maharaja of Dinajpur "Maharaja Bahadur" Girija Nath Roy of Dinajpur. has been honoured with the title of Maharaja Bahadur. The honour has fallen on a truly good and deserving head.

SULTAN,
Jan. 4th, 1907.

10. The publication of the Honours List on New Year's Day affords the *Sultan* [Calcutta] of the 4th January an opportunity for remarking that it has not much respect for these letters of the alphabet, in exchange for which one has to waste heaps of one's money. In the days of the *Badshahs*, titles of honour had a special value. Musalman Emperors gave to those whom they thought worthy of the title of Raja, costly presents in the shape of dress, equipage, etc., and also valuable *jaghirs*. But the honours nowadays awarded have no such value. The rulers are shrewd enough not to pay out a *cowrie* from the State on these occasions, but will rather draw everything out of the pockets of the ruled, who are fools. It is great fun to the officials when they can put a tail of some of the letters of the alphabet behind the name of an Indian. For when a statue has to be got up to a retiring official, the title-holder is served with a *perwana* for subscriptions. One does not know when the Indians will come to their senses.

DAILY HITAVADI,
Jan. 4th, 1907.

11. A correspondent of the *Daily Hitavadi* [Calcutta] of the 4th January urges that in the interests of the health of the people of Bengal, Government should forbid the washing or steeping of jute in those pieces of water in a village which are used by the local inhabitants for drinking or washing purposes. The steeping of jute should be permitted in pieces of water specially set apart for the purpose away from inhabited localities.

DAILY HITAVADI,
Jan. 6th, 1907.

12. Writing in the *Daily Hitavadi* [Calcutta] of the 6th January, Ganga Charan Vedanta Vidayasar, an inhabitant of the Kendagachi village in the Khulna district, writes as follows :—

The enquiry by Police Inspectors and Deputy Magistrates as to whether the sources of drinking water in the mufassal are contaminated by the steeping

of jute in them to the extent of making the water unwholesome, has been most perfidiously made by these officers. The cultivators learnt beforehand when the enquiry would be made and removed their bundles of jute from the water-side. The officers saw a clean and clear water-side and cared not to examine the water, and finally submitted the report that steeping of jute did not pollute drinking water. It is incomprehensible why the authorities, who are going to legislate against adulteration of jute in favour of European merchants, sent such irresponsible officers as the above to enquire into the hygienic effects of jute-steeping. As a matter of fact, unwholesomeness of drinking water caused by the steeping of jute in it has made dysentery, cholera and malaria chronic in many villages in the 24-Parganas and Khulna districts such as Kendagachi, Satani, Charabati, Chitruna, Asedia, Balati, Bayarghata, Nityanandakati, Tarali, Hakimpur, Daberparh, Gandakhali, Bhadali, Erhobhadali and Rajpur. Cultivators openly say that if they get a thousand rupees by selling jute, they can easily pay a hundred rupees to the police to gag it. We have enough evidence to show that many of the police officers entrusted with the enquiry took illegal gratification for not reporting against jute-steeping. Will the Government institute a secret enquiry into the matter? The villages on both sides of the Jamuna river are about to be converted into wilderness. It is not our desire that the cultivation of jute should be suppressed. What we want is that this cultivation should not be a source of ill-health in the country.

13. The *Daily Hitavadi* [Calcutta] of the 4th January comments in a

An alleged act of injustice at
the Agra Telegraph Office.
sarcastic vein on the alleged action of the authorities in having dismissed three Indian employés of the Telegraph Office at Agra simply to make room for three young Eurasian females.

DAILY HITAVADI,
Jan. 4th, 1907.

14. The *Daily Hitavadi* [Calcutta] of the 5th January refers to a notice

Official tours in British and in
French India contrasted.
to the inhabitants of Pondicherry which is stated to have been lately issued by the Governor there regarding a tour he was about to undertake, and comments on it as follows:—

DAILY HITAVADI,
Jan. 5th, 1907.

Our officials are accustomed to declare every now and then that the English govern India in a manner which is unparalleled in any other country on earth. And yet everybody knows that the Government here bases its opinions in all matters on false information supplied by the village chaukidar. The higher officials never come into contact with the masses and get to know of their wants and grievances. Not to speak of Governors-General and Lieutenant-Governors, it is doubtful if even a Deputy or a Sub-Deputy Magistrate inspects a village without ceremony. Our readers are not unaware of the kind of improper means which were adopted by certain officials in connexion with welcomes to Sir B. Fuller during his tours. They hired men to crowd the roadsides for His Honour's pleasure and edification. What can be more lamentable than that officials should try to captivate the public mind by artificial ceremonialism of this nature?

15. The *Bihar Bandhu* [Bankipore] of 5th January reports that the question of a successor to Lord Kitchener as Com-

Lord Kitchener's successor.
mander-in-Chief of India is the current topic of discussion among the English journals, and remarks that a man without full knowledge of the Eastern and Western frontiers of the country will not be a fit man to fill the post as also one that grudges not to spend the hard-earned money of the State, be he the Napolean of his days otherwise in point of merit.

BIHAR BANDHU,
Jan. 5th, 1907.

16. The *Daily Hitavadi* [Calcutta] of the 9th January says that the death of Mr. Macfarlane, a very learned and polite gentleman, has been a great loss to the

The Imperial Library.
Imperial Library, Calcutta. It is now rumoured that Mr. Harinath De will succeed him as Librarian. Mr. De is a linguist of established reputation and is eminently fit for the stewardship of the Imperial Library.

DAILY HITAVADI
Jan. 9th, 1907.

IV.—NATIVE STATES.

MORVORI BANDHU,
Jan. 2nd, 1907.

17. The *Morvori Bandhu* [Calcutta] of 2nd January has the following:—

It is reported that Raja Sir Amar Singh, Prime Minister of Kashmir, will tender resignation of his appointment and that some Government nominee from the outside will succeed him. The latter news, if true, will tend to hurt the public feeling. Dewan Amar Nath already in the service of the State is a capable man for the post and may be elected to succeed Raja Amar Singh to the universal satisfaction.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANJIVANI,
Jan. 3rd, 1907.

18. A correspondent writes to the *Sanjivani* [Calcutta] of the 3rd January to say that export of paddy and rice

Alleged apprehensions of a European monopoly in the rice trade in Bengal. from Backergunge is now going on at so brisk a rate that although the yield of the crop there this season has been an exceptionally bumper one,

the local price of rice has lately risen to Rs. 6 per maund. The price is rising week after week, and if the export goes on as it is now, the district will be soon wholly denuded of food-grains. The rumour runs that English merchants, desirous of creating a monopoly, are now buying up rice at fancy prices. The *goladars* (proprietors of rice-stores) at Baga and other places are also credited with a similar intention. It behoves Government to inquire whence comes the enormous export now going on, and to take steps to allay the terror which has seized the minds of the cultivators of the district in view of the prices which will rule in the near future.

In commenting editorially on the above letter, the paper writes that reports are being received from various parts of Bengal of European merchants buying up grains and exporting it on an enormous scale. It is known that certain millionaire foreign merchants have begun trading in rice, and they are credited with the intention of creating a partial monopoly in the trade. The paper concludes by raising a warning note as to the risk of even blood being shed if foreign capitalists succeed in raising the price of rice in the country.

PRASUN,
Jan 5th, 1907. ;

19. The *Prasun* [Katwa] of the 5th January speaks of the deficiency of

The crops in Katwa sub- the outturn of the paddy crops in the Katwa subdivision. In the villages to the south of Katwa

division, thana, the yield has been only an eight-anna one, and in some places it has been so low as a four-anna one. The condition of things in the western part is much the same. In the Mangalkot thana, in some of the villages the outturn reaches the limit of twelve annas, but in the rest, it does not exceed an eight-anna limit. In the Ketugram thana there has been a bumper crop in some of the villages, but in the rest, the yield varies from eight to four annas. So far as can be judged, the yield will not suffice to feed the people for a whole year and will not last for more than six months if rent has to be paid out of the sale-proceeds of the crops. The condition of the sugar-cane crop is bad all over the subdivision; the prospect of the *rabi* crop is not hopeful either; *kalai* and *mung* also have not thrived as well as might be expected. The price of coarse rice in these parts is Rs 5, that of *kalai* Rs. 3-8 and that of *mung* Rs. 5 per maund. Other edibles also are selling dear.

VI.—MISCELLANEOUS.

SANDEHYA,
Jan. 1st, 1907.

20. The *Sandhya* [Calcutta] of the 1st January takes exception to *swaraj* or self-government as enunciated by Mr. Dadabhai Naoroji. There is a world of difference between

Mr. Naoroji's and Maharaja Sivaji's conception of *swaraj*. Mr. Naoroji's *swaraj* has, in the opinion of the writer, a *belati* stink. It is a translation of the "Home rule" of the Irish and is altogether a *belati* commodity. Mr. Naoroji has, however, thrown out a hint that *swaraj*, in its pure form, will be established by the new party. The *swaraj* as formulated in the Congress is to flourish under the gracious care of the *feringhi*. The *Amrita Bazar Patrika* has truly remarked that the establishment of true *swaraj* will depend on the

education and patriotism of the people of the country. It is useless to pray and petition the *feringhi* for the thing. It requires training within yourselves, a training that will spontaneously develop a state of freedom and establish *swaraj*.

"*Swaraj and swadeshi*".

21. The *Sandhya* [Calcutta] of the 8th January has the following:—

SANDHYA,
Jan. 8th, 1907.

The *feringhi* is not the *de jure raja* of our country, he is only its governor. He was a trader in the beginning and he is still a trader. With him trade comes first, and governing the country next. Calculation of the profits comes first and governing and promoting the welfare of the people next. In his work of governance also these matters of profit and loss, of collections and of funds are ever present. The *feringhi* himself understands this and he does not conceal it from anybody. That is why he has left to ourselves our society and our own religion, our arts and our learning. If we wish, within these limits we can remain rulers ourselves. Another point is that the *feringhi* does not forcibly teach you his learning, and tell you to dress as a *feringhi*. Nay, more: he does not even force you to buy his manufactures. But coming of a nation of wizards, the *feringhi* knows how to spread his wizard's web; he tempts us into sin and brings us to the paths of destruction.

If a dog enters into one's kitchen, the cooking-pot has to be rejected and the animal has to be turned out as well. The door is the place for the dog; he is to stand there to warn the householder of the approach of strangers and outsiders, thieves and *dakais*. This is what a dog is for. But if you place the same dog on the same throne with the household god and worship it with all the formalities of your faith, just think in what terms you deserve to be abused.

Swaraj and swadeshi—I am *raja* in my own dominions. I am *malek* in my own country. My dominions extend from the shrine of the household god to the edge of the family tank, from the *tol* and the *chatuspathi* to the cow-shed. My country is mixed up with my race, my religion, and my work and culture.

This country is our own property, got from our grandsires. The *feringhi* has no right to it, and the *feringhi* does not want this dominion and this country.

The *feringhi*, the greedy son of a needy household, did not come to our country either to exercise sway over it, or to spread religion, or to disseminate learning and civilisation. They have come only to earn money. To deceive you, to ruin you, to make you forget your ancestry, to deck you out as a *feringhi*, to destroy your caste, and by these means to extend the sale of their goods—are what the *feringhi* has come to this country for. Our counsel is that the *feringhi* should be excluded from all connexion with these matters, turned out of the kitchen, of the room of the household deity, of the room where the paddy is husked, of the *ghat* on the edge of the tank, of the place where religious festivals are held and of the courtyard of the *tol* and *chatuspathi*. Let the *feringhi* for the present continue protecting the country as a *chobdar* or *jamadar*, let him take home what worthless little bits he can, let him be a shopkeeper and a hawker, what harm is there in that? Let the *feringhi* remain just in the same way as Kafirs, Turkis, Buddus and *pahlwans* are kept up. And for doing this work, we shall give the *feringhi* plenty of money. Perhaps for the present we should not grudge this.

22. The same paper has the following:—

The boycott of Europeans home. Boycott the *feringhi*. Expel the *feringhi* from the room appropriated to your household deity, from your kitchen, from your bed-room, from your parlour, from your temple of learning, and from your markets and fairs. Obey the laws, and pay the taxes, but why should these people be permitted to hold sway in the female apartments of your homes, in your shops, in your schools, in your religious festivals, etc.? That is why we say, boycott the *feringhi*. Do not permit the *feringhi*'s things, the *feringhi*'s ways and the *feringhi*'s ascendancy to enter into the *swades* which is *par excellence* your own. Be a genuine *swadeshi* as regards that *swades* and establish *swaraj* there.

The new party at present do not go any further than this. There remains however something more to be preached and achieved. But that depends on

SANDHYA.

the *feringhi*. If the *feringhi* forcibly enters into this *swades* of ours, into the limits of our *swaraj*, then matters will have been carried to extremes. If the *feringhi* says that he will impose extra taxes on our *swadeshi* shops, and post policemen to our schools, their laws authorising such things will have to be infringed. I shall not submit to the oppression of these laws of yours. It were better if that leads to imprisonment or to execution. We shall not break the peace, but like Hampden of England, we shall not obey these laws of yours which will violate *swades*. It will be what is called "passive resistance." The time for that has not come yet; and we do not want either that it should come at all. But if the *feringhi* obstructs us in our *swadeshi* vow, then indeed we shall have to adopt that course.

There is something farther yet. If the *feringhi* does not prove amenable under any conditions, if he forcibly violates our *swadeshi* and wishes to keep us the sons of slaves, then force will arise in return for force, and a situation like that of the battle of Kurukhetra will have been brought about.

We have repeatedly asserted that the courses of action above spoken of depend upon the conduct of the *feringhi*. Anyhow, the time to think of them is not yet. For the present the maxim is, boycott the *feringhi* and be genuinely *swadeshi*. Do not permit the *feringhi* to approach you in your religious observances, in your education, in your manners, in your way of eating and walking, in your festivals, in your fairs, your *ghats* and your fields. If you expel the *feringhi* in this way, then the day of your *swaraj*, of your independent Aryan polity will approach very soon.

SANDHYA,
Jan. 9th, 1907.

Swaraj.

23. The *Sandhya* [Calcutta] of the 9th January has the following :—

What is it that is called *swaraj*? In the first place it is not "self-government" or "home-rule." The old party wish to pass off anyhow their *feringhi* self-government, or home-rule as genuine *swadeshi swaraj*. They are essentially slaves and they wish to make the *feringhi*'s slavery permanent. What they say is that we want equal rights with the *feringhi*. What nonsense. What is meant by equal rights? It is our country and we shall govern it. What *raison d'être* has the *feringhi* here? They have come here forcibly, and will continue here so long as they can, forcibly. This is what they themselves are saying, and yet you say no and declare that these *feringhi*'s are our liberators, and that we shall take the charge of government in partnership with them. What simplicity!

Why do you get afraid? That we shall be independent, that we shall establish *swaraj*, what is there to terrify in proclaiming this great ideal and in thinking upon this in our inmost hearts? Do you think you will get handcuffed? Why we challenge the *feringhi* then to declare for once that they have come to keep us slaves for all time. If they ever so much as utter these words from their lips and we get handcuffed, then the very trees and stones of the land will send up a cry that they will be independent and that they will build a golden throne for the Mother.

Those who are slaves of the *feringhi*s think that to say that we wish to be independent will imply immediately defying the laws, ceasing to pay the taxes, and beginning to fight the *feringhi*. But the real men in the country do not understand it in that light. They understand that while the laws are to continue being obeyed by them as now, the *feringhi* is to be expelled from the room appropriated to your household deity, from your kitchen, from your observances, from your schools, from your dress, and from your manners generally. When your room has been purified, then will the observance of your *swaraj* vow have begun. The performance of it to a finish is a matter for the future.

MORVORI BANDHU,
Jan. 2nd, 1907.

Attitude of the Anglo-Indian
Press towards Indians.

24. The *Morvori Bandhu* [Calcutta] of the 2nd

January notices the change in tone of the Anglo-Indian papers towards the Indians, seeing the latter up and doing.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Jan. 3rd, 1907.

25. Advertising to Lord Minto's reference to "honest *swadeshi*," the Lord Minto and "honest Sri Sri Vishnu Priya-o-Ananda Bazar Patrika *swadeshi*."

[Calcutta] of the 3rd January writes as follows :—

Whatever Lord Minto may be pleased to say, there is no prospect for the *swadeshi* except thorough boycott. "Honest *swadeshi*" can never live in open and free competition with the glitter and cheapness of European articles.

Does not Lord Minto know this? His Excellency also spoke of the attempts of the British Government to help the advancement of arts and industries in India. History, however, only bears evidence to the destruction of Indian arts and industries by the English with the help of legislative artifices and even force. It would have been well, therefore, if Lord Minto had not touched this point. His Excellency may think well of the *swadeshi*, but it is doubtful whether he will be able to do anything for it which may go against the interests of his countrymen. In this state of things we cannot praise him for having needlessly insinuated abuses against us.

26. The same paper writes as follows:—

Why boycott is necessary. We do not consider it mean mendicancy on our part to demand our just rights from the English, and so long as they will rule us we shall never cease to urge our claims. If the English refuse to grant us these demands, their moral degradation will be certain. And as a matter of fact they are actually turning a deaf ear to our claims. Our arts are perishing and artisans are taking to service and agriculture. Ninety per cent. of the population of the country have now fallen back on agriculture as the only means of their livelihood. A slight increase in the usual price of rice consequently, causes severe distress. There is a great scarcity of money. And this scarcity cannot be removed except by a development of arts and industries. And now that foreign articles have flooded our markets and foreign ideas and tastes have filled our minds, arts and industries in our country cannot be developed unless through boycott of foreign articles.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA.

27. A correspondent of the *Education Gazette* [Chinsura] of the 4th

EDUCATION GAZETTE,

Jan. 4th, 1907.

A plea for a Bengali regiment. January appeals to Government to enlist at least one regiment of Bengalis, and send them to some war and then test their fitness for military service. An English military officer who came of a Quaker family on one occasion said to the correspondent in the course of conversation that if the military virtues were not extinct in a born Quaker like him, they might certainly be revived in the Bengalis. The forefathers of the present-day inoffensive Bengalis did not get possession of the land of Bengal without having had to fight for it. And unless they had possessed higher military virtues than the Sonthals, the Sonthals certainly would not have been compelled to leave the fertile plains and retire to the jungles and hill-tops. There is no greatness in dubbing a whole race cowardly and timid. Not to provide ever so little an opportunity to an entire race of people for the display of the highest military virtues is a sign only of narrowness and short-sightedness.

SANDHYA.
Jan. 4th, 1907.

28. Referring to the *Times*'s statement that India is held by the sword, the *Sandhya* [Calcutta] of the 4th January calls that newspaper an ill-favoured *feringhi* pirate and asks it to come and see the sword of the Mother and the sound of awakening raised by crores of voices. The writer concludes by exhorting the Indians to work for the establishment of *swaraj*.

29. With reference to the comment of the *London Times* and the *London Times* on the Congress, recently cabled out by Reuter, the *Daily Hitavadi* [Calcutta] of the

DAILY HITAVADI,
Jan. 5th, 1907.

5th January writes:—

The English have been rulers of India's destinies for a long time now, but hitherto we did not hear our masters speaking of the sword at any and every provocation. And now, the more the people of the country are coming to realise their hapless condition and their just rights, and the more they are looking about for means whereby to promote the welfare of their country and their people, the more do we hear our masters bragging of the sword. But those who know the history of India will not be able to refrain from laughter at talk like this.

DAILY HITAVADI,
Jan. 6th, 1907.

30. Referring to the *Times*'s statement that India is held by the sword, the *Daily Hitavadi* [Calcutta] of the 6th January asks if such boasting on the part of a conquering nation is calculated to rouse in the minds of the conquered high ideas about its greatness and glory. However much the English may brag, confident in the security afforded by their political treaty with the victorious Japanese and

inflated by the vanity of Imperialism, there is no denying the fact that the British Indian Empire was established with the help of the Indians themselves, and that but for the co-operation and sympathy of the Indians, this same empire would have been a thing of the past by this time. Even Lord Curzon has admitted that British rule in India is based on justice and righteousness. But then the English are apt to forget these things now and indulge in boastful unrestrained utterances, because they feel that their interests are threatened. Be that as it may, those Indians who have honestly and sincerely devoted themselves to the service of their mother-country are not to be dissuaded from their purpose by the threat of a narrow-minded and selfish newspaper like the *Times*.

SANDHYA,
Jan. 7th, 1907.

31. The *Sandhya* [Calcutta] of the 7th January writes as follows:—

Dr. Rashbehari Ghosh has said that the English as "deliverers" *feringhi* came to India as our deliverer, and the *Times*.

Mr. Dadabhai has said that we must have firm confidence in the good faith of the *feringhi*. But look to the reply which the *Times* has given to these statements. It says that India has been won by the sword and is held, in the last resort, by the sword, and that the sword stands between them (the small highly educated classes represented at the Congress) and their native enemies. Of course, everyone knows that deceit and mean practices were more in evidence than the sword in the English occupation of India, but still the *Times*' reply shows to what extent the mission of the *feringhi* in our country is intended to deliver us.

BASUMATI,
Jan. 5th, 1907.

32. The *Basumati* [Calcutta] of the 5th January writes as follows about

Mr. Dadabhai Naoroji's presidential address in the Congress:—

Is it possible for the English to give us self-government? It is a strange situation to conceive, the English guarding the country against foreign enemies and we occupying the country as its rulers. The English are not here on a religious mission. They have to look after the welfare of their own country, just as well as, if not more than, Mr. Naoroji has to look after the welfare of his. We cannot, therefore, expect them to retire to the jungles after abdicating their sovereignty over India in our favour. It is not at least reasonable for us to expect it. The claims for simultaneous Civil Service Examinations in England and in India, free and compulsory education for the masses, "living representation" on an extended scale in the Legislative Councils, and an adjustment of the financial relations between England and India on a just and equal footing,—all depend on the mercy and favour of the English for their fruition. Mr. Dadabhai tells us that if we persist in petitioning the Government, demonstrating and holding public meetings in a meek and hopeful spirit, we are sure to get them from the English. It is no doubt very sweet to entertain such high hopes, but it is useless. After all, have we nothing else to do than wait on the favour of others? We should also act on the advice of Mr. Naoroji to exert ourselves on practical lines. Such self-exertion cannot but develop our manliness, if it does nothing else. To keep up the *swadeshi*, arrange for education on national lines, develop the arts and industries of the country, try to save the Indians from starvation,—to these we should now direct our whole-hearted energy. We shall simply make ourselves the laughing-stock of the whole world if we flutter about with high ideas of self-government or autocracy.

BANGAVASI,
Jan. 5th, 1907.

33. The *Bangavasi* [Calcutta] of the 5th January says that Mr. Dadabhai

Naoroji's speech in the Congress is a monotonous hum of self-government. But it is a matter for consideration whether those people, who are always

eager to establish their own opinions by suppressing those of others in their own country and who cannot properly govern and reform their own homes, are at all worthy to receive political self-government. Besides this, every intelligent man will consider whether there can at all be such a comparison between Australia and the Transvaal on the one hand and India on the other as Mr. Naoroji has tried to institute. Dr. Rash Behari Ghosh also has said many things, carried away by the exuberance of his feelings. It will, however, be a blessed day for the country when the men of light and leading in it will turn their attention to religious or social affairs.

34. The *Hindi Bangavasi* [Calcutta] of the 7th January says as follows :—

Referring to the presidential address of Dadabhai Naoroji at the last Congress, the *Times* of London remarks that Dadabhai Naoroji merely

displayed his silliness in asking for self-government in India. India, says the *Times*, was conquered by the sword, and it cannot therefore claim the same privilege as the other British Colonies. Now, on what authority and on the strength of what historical event does the *Times* consider India a conquered country? All that can be gathered from the Muhammadan and British histories of India is that the English came into this country as merchants among other European nations. The latter took to plunder and rapine, and hence could not secure firm footing in the land. The English, on the contrary, taking the cause of justice and religion, helped in the extinction of the internal feuds and finally established themselves as rulers. When it was that the English came to conquer India and displayed their heroism by wielding their sword may be known to the *Times* only. If, however, a criticism of the speech of Dadabhai Naoroji was its object, the *Times* would have better done that in some other way.

35. The *Bangavasi* [Calcutta] of the 5th January contains a cartoon

The Congress.

and a few verses ridiculing the Congress and drawing attention to the recent split in the Congress camp.

HINDI BANGAVASI,
Jan. 7th, 1907.

BANGAVASI,
Jan. 5th, 1907.

36. The *Sandhya* [Calcutta] of the 7th January says that the new party

The new party in the Congress.

in the country owes its origin to the ideas that are taking firm hold of men's minds in India

that the English really want to make slaves of them all and drain the country of its resources, and that it is not only useless but degrading to petition the Government for anything. It is the principle of the new party to boycott the *feringhi* and establish self-help. They have given up the politics of servitude and raised the question of self-government.

SANDHYA,
Jan 7th, 1907.

37. The *Bangavasi* [Calcutta] of the 5th January writes as follows :—

The boycott and *swadeshi*.

Boycott is a manifestation of malice. And there can be no true *swadeshi* in our country without a strict adherence to religion. There can be no true Hinduism where people of all castes mix indiscriminately together as they do under the leadership of both Surendra Nath Banerji and Bipin Chandra Pal. Under them *swadeshi* can be manipulated only as a political thing. But a subject nation has no politics of its own. The new party under Bipin Babu will fail to attract true Hindus, who do not like a unification of all castes and who disfavour sea-voyage. Every work of the Hindu must be guided by his religion, and *swadeshi* among the Hindus can be successful only if they guide their lives by the tenets of their religion. And the same thing can be said about the followers of other religions in India. Working on any other line is sure to lead to internecine conflict.

BANGAVASI,
Jan. 5th, 1907.

38. The *Yugantar* [Calcutta] of the 6th January has the following :—

"The salt of the English."

Before being grateful for the salt one eats, one must see whose salt it is one is eating—that of an honest man or that of a thief. We are bound to deal honestly only with the honest. The *shastra* which commands honest dealing with a party which has not paid any attention to the good of the world, which does not hesitate for the sake of its own interests to rob another party of its all, is not a *shastra* at all. It is the highest duty of an honest man to destroy the evildoer. Before being grateful, one must see whether the gratitude has for its object a deserving or an undeserving person. If one feels that that person is undeserving, far from being grateful, one should rather provide even for his chastisement.

YUGANTAR,
Jan. 6th, 1907.

Before overflowing with gratitude to the English, we must judge what kind of thing the English are and what kind of thing we are; why we should be grateful to them at all; and whether gratitude or our country ought to be the superior motive.

39. In its retrospect of the year 1906, the *Hindi Bangavasi* [Calcutta]

The *swadeshi* movement.

of the 7th January refers to the *swadeshi* movement and the repressive policy of Government,

HINDI BANGAVASI,
Jan. 7th, 1907.

adding that Government, failing in their attempt to check its advance by measures fair or foul, have at last come to the conclusion that it is something like an evolution of new power in India, and that it is as much impossible to check its progress as to arrest the course of an overflowed river.

DAILY HITAVADI,
Jan. 8th, 1907.

"Self-government."

40. The *Daily Hitavadi* [Calcutta] of the 8th January has the following:—

When a country is sought to be governed by its foreign rulers in disregard of the opinions of its inhabitants, that Government can never be beneficial in its effects. No matter how much the officials may try to introduce a good system of administration into this country, all their efforts will prove vain until the existing system of government is radically altered. It is because the officials have set about governing India regardless of Indian assistance and co-operation, that things in the country are passing from bad to worse. If the principal share in governing India is given to Indians, then only can our present deplorable condition be changed for the better, otherwise there is no expectation of improvement. The country will never prosper unless the colonial system of self-government is introduced into it.

Do we then want to turn the English out of the country and govern India ourselves? If the English quit India now, shall we then be able to carry on the administration ourselves? To both these questions our answer is in the negative. We do not say that it is in order to govern India independently, liberated from subjection to the English, that we are holding our congresses and conferences, that we are carrying on the *swadeshi* agitation, that we are asking for self-government. We have profited by association with the English for a century and a half. We have gained a large amount of Western knowledge, science and politics. We wish now to be examined in what we have learned for a hundred and fifty years. We have been studying for the last century and a half in the lower classes of the school of the British Empire and we are now eager to study the higher courses of study. On all the occasions that we suggest to the authorities the question of our examination, we get the same reply from them—"You are not yet fit to study in the higher classes." The authorities, without even giving us any opportunity of showing our fitness, say that we are not fit. We see that in the Colonies of South Africa, Australia, Canada, etc., the sons of European cultivators and herdsmen are, without examination, considered fit for and gain a system of self-government, whereas we, the Hindus and Musalmans of India, who were at one time placed in the position of instructors to the entire world, are now, in the opinion of the authorities, unworthy of being granted the benefit of such a system. No small matter of pity this. First test whether we are fit or not, and express an opinion then.

To the query whether or not, if the English were to leave us to-day, we should be able to govern our own country, our reply is that it is doubtful if, without the assistance of the English, we are at the present time able to govern the country. For the last hundred and fifty years have rendered us devoid of the virtues, the possession of which is necessary to do the work of governance. Formerly we, Hindus and Musalmans combined, used to govern our own country, but the English have shut us out of the work of government, since they took charge of it. We must now cultivate afresh those forgotten virtues. When half-civilised oriental peoples like the Siamese, the Afghans, etc., are proving able to govern their own countries, it is madness to suppose that the Marathas, the Bengalis and the Punjabis, if they gain self-government will prove wholly unfit for the work of ruling their own provinces. If we can gain a system of self-government while we are under the English, then undoubtedly our almost forgotten virtues will quickly become manifest again. Until we gain self-government, the manhood in us will not have an opportunity for showing itself.

DAILY HITAVADI,
Jan. 9th, 1907.

41. The *Daily Hitavadi* [Calcutta] of the 9th January says that free

Alleged necessity for a change trade is not a desirable thing in India in the present condition of arts and industries in it. of administration in India.

They require to be fostered by protecting tariffs.

But the Government of the country, as it now stands, will not protect the interest of India against the interest of Englishmen. In this state of things it has become imperatively necessary that the current system of Indian administration should be changed.

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UTTAYA PAPERS.

42. The *Utkal Dipika*

The question of repairing the Jaipur-Bhadrapur Road.

district, are not properly maintained, animals and wheeled carts. The bridges on the road are not properly repaired. The Balasore District Board is asked to depute its District Engineer to inspect the road personally.

43. Raja Viswanath Deb Barma of Athgarh

The claim of the Raja of Athgarh to the title of Mahamahopadhyaya.

[Cuttack] of the 29th December states that about 8 miles of the Jaipur-Bhadrapur Road are under the jurisdiction of the Balasore District Board, and being situated at the farthest extremity of the district, are not properly taken care of. The road is extensively used by men, animals and wheeled carts. The bridges on the road are not properly repaired. The Balasore District Board is asked to depute its District Engineer to inspect the road personally.

43. Raja Viswanath Deb Barma of Athgarh having distinguished himself as a Sanskrit scholar and obtained the title of *Kaviratna* from the Pandits of Benares, the same paper hopes that he will be able to secure the title of Mahamahopadhyaya from the Government like the late Raja of Oudh.

44. The same paper

The Mahanga-Chhatia Road out of repair.

road between Birupa and Genguti has been lying out of repair for the last ten years. No attempt is being made to repair the road, notwithstanding its importance as a feeder to the railway and as a communication leading to many of the most important villages in the Cuttack district. The attention of the Cuttack District Board is drawn to the matter.

45. Referring to the election of a member for the Bengal Legislative

The municipal election of a member for the Bengal Legislative Council.

Council by the Municipalities of Orissa and Chota Nagpur, the same paper states that of all the candidates from Orissa, Mr. M. S. Das, C.I.E., has the first chance of being elected. He is closely followed by Mr. G. Chaudhuri and Raja B. N. De Bahadur, whose chances are almost equal. Babu Radha Charan Das has no chance, as no other Municipality except that of Balasore has accepted him. The writer requests the Municipalities concerned to elect the best man available. The *Sambalpur Hitaishini* [Bamra] of the 29th December apprehends that a division in Orissa will naturally lead to the return of a candidate from Chota Nagpur.

46. The latter paper is of opinion that the chaukidari tax assessment

The assessment of the chaukidari tax in Cuttack not satisfactory.

in the Cuttack district is not fair and is in many cases oppressive. For this the members who form the Panchayets and the Presidents who preside over them must be held responsible. They were appointed by the District Magistrate, acting on the wrong advice of his Deputies and Sub-Deputies, who had a free hand in the matter. Had greater care been shown in the selection of good and capable men, the work of the panchayets would have been more satisfactory than what is being turned out nowadays.

47. The *Sambalpur Hitaishini* [Bamra]

Infringement of the terms of the Queen's Proclamation apprehended.

of the 22nd December alludes to a floating rumour to the effect that the Bangalore district of Mysore, containing the Kolar gold-fields, is being exchanged for two British districts belonging to the Madras Presidency, and observes that this odd transaction coming so soon after the transfer of the Berars to the Central Provinces raises a suspicion in the public mind that the terms of the Proclamation of the Queen promulgated after the Sepoy Mutiny will no longer be respected by Government when its self-interest is concerned.

48. Referring to the provisions of the Bengal Tenancy (Amendment)

Inequality of treatment in the Bengal Tenancy Bill.

Bill, the same paper of the 29th December points out that if a landlord without reasonable cause refuses or neglects to deliver to a tenant a receipt, the tenant may institute a suit to recover from him such penalty, not exceeding double the amount of value of the rent, as the court thinks fit (section 58, Bengal Tenancy Act), but if a tenant without reasonable and probable cause sets up a title in a third person or himself, the court may

UTKAL DIPAKA.
Dec. 29th, 1906.

UTKAL DIPAKA.

UTKAL DIPAKA.

UTKAL DIPAKA.

SAMBALPUR
HITAISHINI,
Dec. 29th, 1906.SAMBALPUR
HITAISHINI,
Dec. 22nd, 1906.SAMBALPUR
HITAISHINI,
Dec. 29th, 1906.

pass a decree in favour of the landlord for such amount of damages, not exceeding ten times the amount of the annual rent payable by the tenant, as it may consider to be just (section 13 of the Bill). The penalties sanctioned in the aforesaid cases do not, when compared together, seem to be fair.

SAMBALPUR
HITAISHINI.

UTKALDARPAK,
Dec. 17th, 1906.

Approval of the appointment of Dr. R. B. Ghose as a member of the Indian Legislative Council.

the policy of the Government, when necessary.

49. Referring to the appointment of Dr. R. B. Ghose as a member of the Indian Legislative Council, the same paper,

while approving of the selection, finds reason to regret that the non-official members in the Council are always in a minority and cannot therefore shape

which should be noticed by the British authorities concerned. The writer recommends that a sifting enquiry be made into these illegalities and their author duly punished.

UTKALDARPAK.

Sambalpur's claims to a share of the scholarships attached to the Medical, Survey and Normal Schools in Cuttack.

51. The same paper is of opinion that Sambalpur has gained educationally by being incorporated with Orissa Proper, for by that means, the vernacular and Anglo-vernacular schools in that district have been mostly manned by Uriya-knowing teachers. The writer observes that the students of Sambalpur should claim a share of the scholarships tenable at the Medical, Survey and Normal Schools in Cuttack. It is therefore proper for the heads of these institutions to take into consideration the claims of the Sambalpur students and make known to them the conditions and rules attaching to those scholarships. The advertisements in connection with those scholarships should be published in the papers of Sambalpur and students should be selected from that district through the agency of the Deputy Inspector of Schools and the Head-Master of the local High School, as most of them are poor and cannot therefore undergo the expense of presenting themselves personally before the heads of the Medical, Survey and Normal Schools in Cuttack.

MANORAMA,
Dec. 24th, 1906.

Objection to the use of bronze coins in India.

ally be manufactured out of those metals only that are available in India.

GARJATBASINI,
Dec. 22nd, 1906.

Loyalty of the Talcher people.

of his subjects and his kind enquiries about their general condition have evoked an amount of loyalty which is unprecedented in its nature.

UTKALDIPAKA,
Dec. 29th, 1906.

The Indian National Congress.

observes that the meeting was the largest of its kind ever held in India.

UTKALDIPAKA.

The Industrial and Agricultural Exhibition and the Viceroy's speech.

55. The same paper gives a short account of the proceedings of the opening ceremony in connection with the Industrial and Agricultural Exhibition, held in Calcutta in December last, and observes that dissociation of the Exhibition from the politics of the Congress and the association of Government with its working constitution have placed it on a firm and sound footing. The substance of the speech of the Viceroy delivered in the opening ceremony is published with approbation.

UTKALDIPAKA.

The Utkal Union Conference.

56. The same paper gives an account of the proceedings of the last annual meeting of the Utkal Union Conference, held at Berhampore in District Ganjam in December last, and observes that the Conference discharged its duties quietly and successfully, notwithstanding the inclemency of the weather. Of the donations made towards the accomplishment of the objects of the Conference, that of Mr. M. S. Das, C.I.E., was for Rs. 900, that of the Raja of Bara Khemedi was for Rs. 1,000 and that of others was for Rs. 2,000. The Conference was

attended by 1,200 delegates, of whom 300 were from Puri, 50 from Cuttack and 3 from Balasore. Sambalpur remained unrepresented, Ganjam supplied about 1,000 delegates. Of the nobility, the Rajas of Dharakote, Surangi, Sergarh, together with a certain number of princes from the Royal families of Manjusa and other places, were present on the spot. The Raja of Bara Khemedi as President of the Reception Committee received the delegates and visitors with joy and gratitude. The Raja of Kanika discharged the functions of the President with ability. The Chieftains of the Orissa Tributary and Feudatory States were conspicuous by their absence. The President delivered a speech pointing out the necessity of paying more attention to agriculture, trade and arts, which were up to date in a depressed condition. Great stress was laid upon the spread of education in Orissa. Some amount of social reform was declared necessary. The President exhorted the audience to work out the declared principles of the Conference throughout the year without any intermission. The Conference was addressed by several distinguished speakers, of whom two were Europeans. The speech of Miss Dawson in behalf of female education was received with cheers and acclamation. The Conference passed twelve resolutions, of which the most important related to the amalgamation of Ganjam with Orissa, the education of boys and girls, and the establishment of good feelings with alien Indian races settled or settling in Orissa. It was resolved to hold the next Conference at Puri.

57. Referring to the distribution of rewards by the *Swadeshi* Sabha of Munshiganj to two Hindu ladies, who had spun The spinning jenny or *charkha*. by jenny (*charkha*) nice threads resembling counts Nos. 180 and 200, the same paper points out that women in Orissa should not waste time and employ every spare moment available in spinning thread and thereby helping the hand-loom industry in its present struggling state. Spinning thread may not as a business prove remunerative, but it may bring something when allied to other business. Even a little saving is most valuable in the present economical state of India. All women in Orissa are invited to revive spinning by *charkha*, as was the case fifty years ago.

58. The *Manorama* [Baripada] of the 24th December has every sympathy for the Bengal Muhammadan Association, which The Bengal Muhammadan Association. has been started at Calcutta with the object of improving the condition of the Muhammadans and of shaping Muhammadan views in connection with the rising topics of the day.

59. Referring to the action of the rising party in the Congress which wants to give up all foreign articles now in use, *Swadeshi* versus *Bedesi*. the *Utkaldipika* [Cuttack] of the 29th December supports the views of the Calcutta *Indian Nation* and observes that the time for abjuring all foreign articles has not yet arrived and that it will be many years before the Indians are in a position to manage their own business by the help of indigenous means and appliances.

60. Referring to the attempts of the Lancashire people to grow cotton in America, the same paper advises the Indians An advice to grow cotton on a large scale. to draw a moral lesson therefrom and to spare no pains in growing cotton on all available lands in India, as thereby they will be able to revive the once prosperous cotton industry of India.

61. A correspondent of the *Garjatbarini* [Talcher] of the 22nd December writes to say that some sort of shelter is very necessary on the Cuttack side of the Chahata and Kakhri ferry-ghats on the Mahanadi, as travellers and animals, together with wheeled carts, are put to the greatest inconvenience both in summer and rainy weather on account of the large open space which they are required to travel before entering the outskirts of the Cuttack town.

62. Referring to the resolution of the Gaekwar of Baroda abolishing the use of tobacco in all its forms by the juvenile population of that State, the *Sambalpur Hitaishi* [Bamra] of the 22nd December observes that this is a reform in the right direction and that the Chiefs Abolition of the use of tobacco by young boys and girls in Baroda.

UTKALDIPAKA.

MANORAMA,
Dec. 24th, 1906.

UTKALDIPAKA.
Dec. 29th, 1906.

UTKALDIPAKA.

GARJATBARINI.
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SAMBALPUR
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of other Native States should follow the example of the Gaekwar without any objection. It is supposed that the Gaekwar has become wiser by his recent tour in Europe and America, where he had ample opportunities to acquire wisdom.

GARJATBASINI.
Dec. 22nd, 1906.

63. The *Garjatbasini* [Talcher] of the 22nd December states that the

Gokulastami festival in Rajpur in the district of Sambalpur was celebrated with *eclat* by Lal Parsuram Shah, the son of the zamindar of that place.

There were ten thousand visitors, most of whom were entertained by the young zamindar. The *mela* was to last for ten days.

Liberality of the Raja of Talcher.

64. The same paper records the liberality of the Raja of Talcher, who has made a donation of Rs. 200 towards the funds of the Utkal Union Conference.

UTKALDIPAKA.
Dec. 29th, 1906.

65. The *Utkaldipika* [Cuttack] of the 29th December mourns the death of Rai Kailas Chandra Mahasaya, the distinguished zamindar of Dehurda, in district Balasore, who died at Calcutta at the age of 67. His services

to the public in Balasore were many. He was an exemplary landlord, who had done much for the good of his tenantry. His tenants were always contented and he was held in great esteem by them. His public spirit and charity were known to all. He was held in great esteem by all Government officers who came in contact with him. He will be missed in Balasore society for a long time to come.

UTKALDIPAKA.

66. The same paper, as also its contemporaries of the *Manorama* and the *Garjatbasini*, mourns the death of Chhotarai Brindaban Chandra Bhanj Deb, the uncle of the Maharaja of Mayurbhanj, who died at Calcutta at the age of 56. He was remarkable for his love

for the Kshatriya class by whom he was much esteemed and was looked upon as a leader. He helped his elder brother, the late Maharaja Krishna Chandra Bhanj, in the administration of his State. He was an accomplished gentleman of many qualifications, and his loss will be deeply felt by the Kshatriyas of Orissa.

UTKALDIPAKA.

67. The same paper regrets to chronicle the death of Babu Biswanath Rai, the Accountant of the Cuttack Collector, who died of heart-disease at the age of 55. He was a gentleman of very good character, and was respected by all with whom he came in contact.

GARJATBASINI,
Dec. 22nd 1906.

68. The *Garjatbasini* [Talcher] of the 22nd December mourns the death of Samanta Brindaban Chandra Jagadeb, the uncle of the Raja of Talcher, who died at the early age of 38. He was noted for his love for Uriya literature and for his winning and affable manners.

UTKALDIPAKA,
Dec. 22nd, 1906.

69. The *Utkaldipika* [Cuttack] of the 22nd December states that a little child belonging to village Sasole near Cuttack was killed by being accidentally thrown into a hot rice pot that was on a burning furnace.

UTKALDIPAKA.

70. The same paper states that a tiger is creating troubles in villages between Khunaipura and Mundmuhan in Patia in district Cuttack.

GARJATBASINI,
Dec. 29th, 1906.

71. The *Garjatbasini* [Talcher] of the 29th September states that cholera prevails in Biswanathpur in district Puri. Already 25 persons have died of the disease. The second teacher of the Satyabadi School succumbed to its attack.

GARJATBASINI.

72. The same paper states that about quarter of the population of Poramarigarh in Sankhemedi are laid up with fever.

SAMBALPUR
HITAISHINI,
Dec. 29th, 1906.

73. The *Sambalpur* *Hitaishini* [Bamra] of the 29th December states that a son of the chaukidar of Tantagarh in Kadaligarh in Rairakhole was, while grazing his cattle, killed by a tiger.

74. The Tajpur correspondent of the *Utkaldipika* [Cuttack] of the 22nd December states that a large quantity of ripe paddy in the fields of villages belonging to Tisania, Bargan and Dolgram parganas of the Cuttack district, is being destroyed by swarms of insects that have made their appearance on a sudden.

The high price of rice in Tajpur.

The paddy crop in Sankhemedi.

that State of the Ganjam district.

UTKALDIPIKA,
Dec. 22nd, 1906.

UTKALDIPIKA.

GARJATBASINI,
Dec. 29th, 1906.

GARJATBASINI.

SAMBALPUR
HITAISHINI,
Dec. 29th, 1906.

SAMBALPUR
HITAISHINI.

UTKALDIPIKA,
Dec. 29th, 1906.

UTKALDIPIKA.

GARJATBASINI,
Dec. 22nd, 1906.

GARJATBASINI.

GARJATBASINI.

GARJATBASINI.

GARJATBASINI.

GARJATBASINI.

75. The same correspondent states that fine rice sells at six seers and coarse rice at nine seers per rupee in the Jajpur subdivision of the Cuttack district.

76. The Sankhemedi correspondent of the *Garjatbasini* [Talcher] of the 29th December states that a very poor paddy crop has been reaped in

77. The same correspondent states that the weather is cloudy and the temperature rising in Sankhemedi.

78. The Rairakhole correspondent of the *Sambalpur Hitaishini* [Bamra] of the 29th December states that rice sells at ten seers per rupee in the Kadaligarh bazar of that State.

79. The Sambalpur correspondent of the same paper states that rice sells at $11\frac{1}{2}$ seers per rupee in that town.

The high price of rice in Sam-
balpur.

Objection to the proposed Ex-
hibition at Kendrapara.

80. Referring to the proposal to hold an agricultural Exhibition at Kendrapara, the *Utkaldipika* [Cuttack] of the 29th December observes that the Exhibition can never prove successful in a small town like Kendrapara.

The brisk export of jute from
Orissa.

81. The same paper is of opinion that the agriculturists in Orissa are making a little income out of jute, which is being exported from that Province at a very rapid rate.

The harvesting of paddy in
Burasambar.

A bumper harvest in Barpali.

The weather in Barpali.

82. The *Garjatbasini* [Talcher] of the 22nd December states that the harvesting of paddy continues in Burasambar.

The weather in Talcher.

83. The same paper states that the agriculturists in Barpali are busy in reaping a bumper harvest.

84. The same paper states that the sky is cloudy and the temperature decreasing in Barpali.

85. The same paper of the 29th December states that cold is increasing in Talcher. The sky is cloudy with a drizzling rain now and then. This weather is calculated to induce fever.

The weather in Kendrapara.

86. The Kendrapara correspondent of the same paper states that rice sells at eight seers per rupee in that place. The poor are therefore in great distress.

87. The same correspondent states that the sky is cloudy, and that if it rains the ripe paddy crop will be injured.

88. Referring to the

The proposed weaving school at
Serampore.

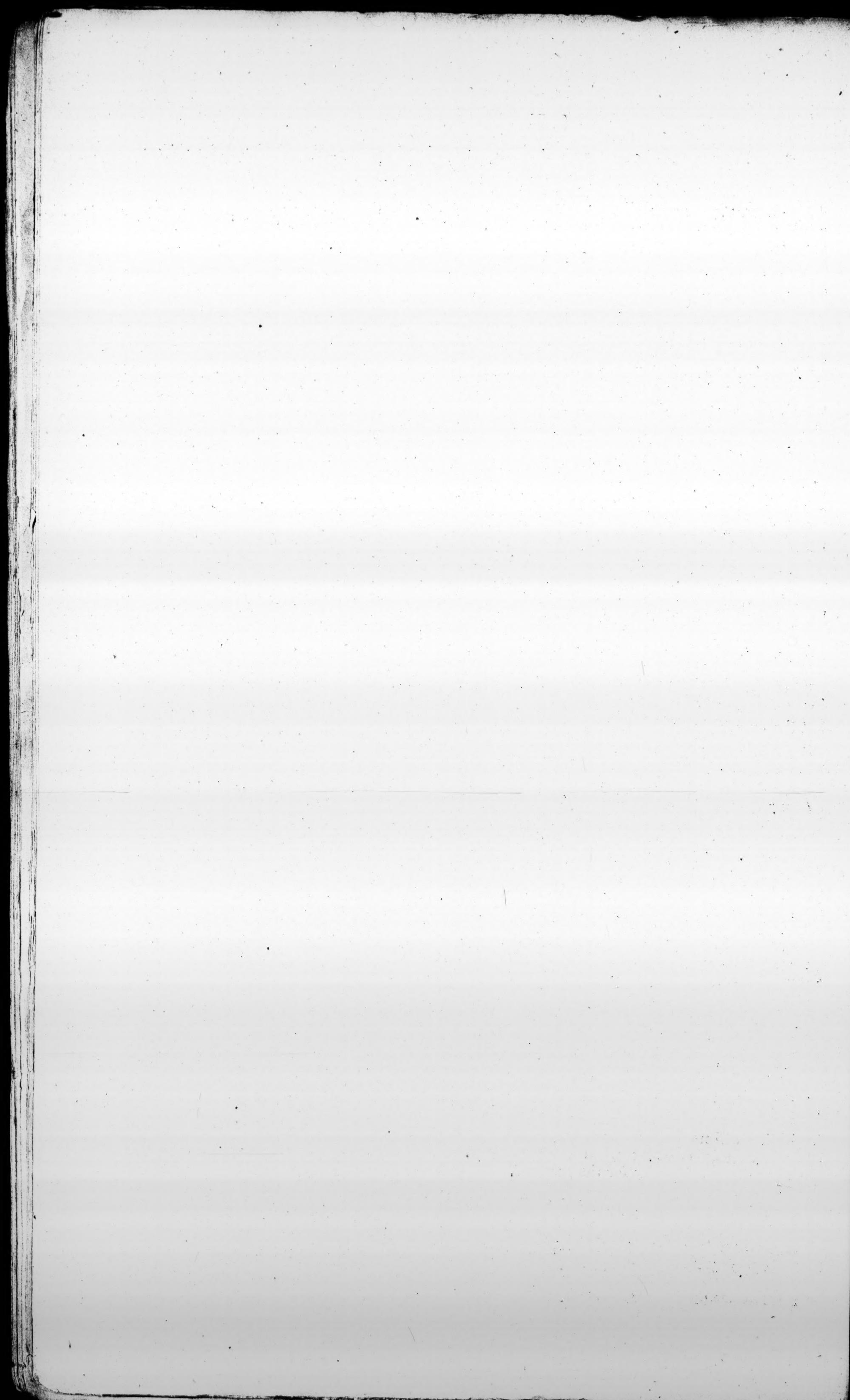
institution will no doubt supply trained weavers to many hand-looms that are working in different parts of the country. This shows that the Government has every sympathy for the *swadeshi*.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

THE BENGALI TRANSLATOR'S OFFICE,

The 12th January, 1907.



CONFIDENTIAL.]

[No. 2 of 1907.]

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 12th January 1907.

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II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

20. The *Bengalee* brings to the notice of the Secretary of State that in the Goalpara district the Deputy Commissioner is not merely the head of the Police, the Magistrate, the Collector, and the Judge, but is, in addition, a

Administration of civil justice in Goalpara.

Subordinate Judge, while the Extra Assistant Commissioner is not merely a Deputy Magistrate and a Deputy Collector, but also a Munsif in the bargain. Neither of these officers possessed any knowledge of civil law or procedure before being posted to Goalpara, but the moment they arrived there they were empowered to try civil suits. No wonder litigants should feel dissatisfied with these arrangements which are calculated to prejudicially affect the administration of civil justice. The journal recommends Sir Harvey Adamson to deal with the problem of the combination of the judicial and executive functions in the same officer, and to devise a solution that will adequately meet the requirements of the case.

21. The *Amrita Bazar Patrika* writes that the result of the Jamalpur shooting case need surprise no one, for it is not on record that a case instituted by a "native" against a "European" was ever decided against the latter. The judgment, however, makes it clear that the trying Magistrate went more upon assumption than on fact. He finds that the accused from "a sense of grave danger" fired a gun to frighten away the mob. Where was the danger? Although there were hundreds of workmen, no one was abused, much less hustled or hurt. It was the officers of the workshops themselves who caused the confusion by wrongfully confining the labourers. The latter were shot at, they did not even retaliate in any way, and for this laudable forbearance their complaint is dismissed!

22. The practice of excluding pleaders from the law Courts in the Sonthal Parganas owes its origin, says the *Bengalee*, doubtless to a praiseworthy desire to protect the unsophisticated Sonthal from the machinations of unscrupulous legal practitioners. But the Sonthal Parganas has attracted enterprising men from all parts of India, and it is they, and not the Sonthals, that form the bulk of the litigant public of that district. These men have a right to demand a more satisfactory arrangement for the administration of at least civil justice; or, in other words, the disposal of their civil suits by Munsifs.

Where the parties are non-Sonthals, the restriction imposed upon the employment of pleaders should be removed.

(d)—Education.

23. The *Mussulman* is surprised that the partition question—a purely political one—should have in any way been noticed by the Educational Conference which recently met at Dacca. Such a Conference was hardly a suitable one for discussing this question, and it had no business to pass any resolution on the subject. Several Government servants took part in the deliberations of the Conference, and the introduction of politics clearly placed them in a false position.

24. The *Bengalee* complains that two questions in the last B. L. Examination were set from portions of the course which were outside the University curriculum.

25. The *Amrita Bazar Patrika* asks if it is fair for the Government of Bengal to spend an initial amount of over 3 lakhs and a sum of Rs. 91,629 annually on a scheme that is intended to benefit 150 students only, and these the children of well-to-do zamindars, etc. Again, there are already so many Arts colleges, State and private, in the province, that there seems to be scarcely any need for adding to them. What are urgently needed are Technical colleges, and Government should devote all available funds to the establishment of these. It is hoped that the Government of India will not take any definite action on the Local Government's proposals in regard to the Ranchi College scheme without first consulting the representatives of the people.

BENGALEE,
5th Jan. 1907.

AMRITA BAZAR
PATRIKA,
8th Jan. 1907.

BENGALEE,
10th Jan. 1907.

MUSSULMAN,
4th Jan. 1907.

BENGALEE,
5th Jan. 1907.

AMRITA BAZAR
PATRIKA,
8th Jan. 1907.

HINDOO PATRIOT,
9th Jan. 1907.

26. The *Hindoo Patriot* has no doubt that the scheme formulated by the Government of India for the improvement of Education. Primary and Secondary education will receive the ready co-operation of the educated classes. It is undoubted that the scheme will entail a large financial outlay, but this should not be allowed to interfere with the project. The journal observes that the Government of India has distinctly stated that Local Governments will receive no assistance in carrying out reforms relating to Secondary education. This is hardly fair, as education is an Imperial concern, and the Government of India should not stand apart and call upon subordinate Governments to 'finance' its schemes.

BENGALEE,
6th Jan. 1907.

27. The *Bengalee* referring to the part taken by Government officials in moving resolutions of a political character at the Muhammadan Educational Conference at Dacca. Mr. Hare to interfere in what it regards as an intolerable breach of Government orders, and the lowering of the prestige of Government. It asks if the officers of Government are to be permitted to discuss the resignation of Sir B. Fuller, and sit in open judgment upon the decision of Lord Minto who was instrumental in bringing about the resignation.

AMRITA BAZAR
PATRIKA,
7th Jan. 1907.

28. The *Amrita Bazar Patrika* writes that many wondered at the time how so trivial a question as school discipline allowed Sir Bampfylde Fuller's resignation. of so highly-placed an officer as a provincial Governor. The cat, however, is out of the bag. The charges preferred against the two educational institutions of Pabna, which Sir Bampfylde Fuller sought to crush, have been shown to be absolutely false, and can it be urged any longer that Sir Bampfylde Fuller was fit for the responsible post he held? It is very possible that he was betrayed into making such baseless charges by the reports of his underlings, but this does not exculpate him or justify his conduct.

AMRITA BAZAR
PATRIKA,
9th Jan. 1907.

29. The *Amrita Bazar Patrika* writes that the Dinajpur Association has asked the Government of Eastern Bengal and Affairs in the new province and the Dinajpur Association. Assam for a definite pronouncement on two points, namely, whether Government officers are allowed to participate in politics and whether, in the new province, there is one rule for Hindus and another for Muhammadans. In regard to the first point, it will be remembered that the late Government Pleader, a Hindu, was removed from his appointment for attempting, it is alleged, to induce the Maharajah of Dinajpur not to accept a seat on the Legislative Council. He was replaced by the present incumbent, a Muhammadan, who is not only the Secretary of a Muhammadan political Association, but has even outdone anti-partitionists in the matter of holding pro-partition demonstrations. This is an anomalous state of things. As regards the second point, it has grown to be a matter of public belief, that Hindus and Muhammadans are not under one and the same rule, and of this there is every evidence. It is earnestly requested that the Hon'ble Mr. Hare will give the subject of the representation his serious attention.

BENGALEE,
10th Jan. 1907.

30. The *Bengalee* says that if the Congress resolution relating to the partition of Bengal, which stands for the unanimous opinion of a body of nearly 2,000 delegates from all parts of India, consisting of men of the highest culture, intelligence, and public spirit, had been recorded in any other country where any deference whatsoever is paid to public opinion, the fate of the partition would have been sealed by this time. Is it statesmanlike, asks the journal, to treat this resolution with indifference, especially in view of the new forces which are stimulating public opinion and which are increasing in volume and strength every day?

HINDOO PATRIOT,
9th Jan. 1907.

III.—LEGISLATION.

31. The *Hindoo Patriot* is not prepared to say that the Rent Bill is a measure of perfection, but nevertheless it protests against the unfair and ungracious criticism with

The Rent Bill.

which the Bill has been met. No attempt has been made to acknowledge the honest intentions of the Government and the measures it is taking to solve the complicated problem of adjusting the relations existing between landlord and tenant. Wise suggestions would have been more acceptable and beneficial than thoughtless criticism.

VI.—MISCELLANEOUS.

32. The *Amrita Bazar Patrika* writes that the last session of the Congress proved to be a very successful one. All the most successful Congress. parties were in accord and they viewed important questions affecting the welfare of the country from one standpoint only. There was no split, so that the Anglo-Indian Press have been sorely disappointed, and disappointment is the punishment Heaven inflicts on evil-wishers. Instead of the devoutly wished for split, there is a strong, united Congress. Another result that the Anglo-Indian Press desired was the defection of the Muhammadans. This also has not come to pass, for Khajeh Attiq Ullah, who "is the real head of the Nawab family of Dacca," together with the important members of that house, have become Congressmen.

AMRITA BAZAR
PATRIKA,
1st Jan. 1907.

33. The *Behar Herald* agrees that the last session of the Indian National Congress has proved the most critical and the most interesting of any ever held. *Ibid.* The dull and insipid proceedings of previous years have given place to methods which have secured a permanent stability for the movement. Neither the Moderates nor the Extremists have cause for complaint, inasmuch as the compromise effected should have been acceptable to both. The Congress now has a constitution. It is a living body, and *swadeshi* and boycott are its members.

BEHAR HERALD.
5th Jan. 1907.

34. *New India* remarks that the most prominent feature of this year's Congress was its reality—a quality which it has hitherto lacked. *Ibid.* A new ideal has been revealed, the ideal of autonomy, and a new conflict has arisen between the advocates of self-government and those interested politicians who, owing as they do their position to their association with the Government, are supporters of the old order of things. It is this conflict of ideals and methods in the Congress, itself that has imparted new life to that body, and patriotism demands that dissociation from the Government should form part of the movement of passive resistance which should be inaugurated throughout India for the protection and promotion of the political interests of the people.

NEW INDIA,
5th Jan. 1907.

35. The *Hindoo Patriot* writes that however forcible the argument of the *Times* might appear that India was gained by the sword and will be held by the sword, it is unwise to remind the Indian people of their subjection. High-sounding references to the sword might lead to a resort to the sword in order to decide whether India should or should not be perpetually held by force. The conqueror was aided more by the early ignorance and inexperience of the Indian than by his sword, but Western education has brought enlightenment. Conditions have changed. In addition, the spirit of unrest is at work, and a prudent statesman would peacefully subdue this spirit, rather than suppress it. To ignore these material factors and to rely only on the efficacy of the sword would be the height of madness.

HINDOO PATRIOT,
5th Jan. 1907.

36. Writing on this subject, *Bande Mataram* states that India was not won by the sword alone, but partly by the sword, partly by diplomacy, and mainly by the treachery of her own sons and the acquiescence of the great mass of the people. Again, India was not won from the people, but from the small military and ruling classes. What is now required is the active sympathy of the masses with a resolute, powerful, and well-organised middle and upper class in their demand for 'absolute self-government.' If this co-operation takes place, India cannot be held by the sword, but by responding to the wishes of the people. The sword of England may prevail, as it has prevailed in the past, against an insignificant upper class, but England has never measured her strength, 'and will never dare to measure her strength,' with the will of many millions.

BANDE MATARAM,
7th Jan. 1907.

AMRITA BAZAR
PATRIKA,
7th Jan. 1907.

37. Why, asks the *Amrita Bazar Patrika*, should the *Times* rave when the Indian National Congress demands colonial government? This demand is the logical result of the most successful Congress. Was not self-government, in some shape or other, promised by the late Sovereign of England, in a solemn proclamation issued under the imprimatur of the entire nation through their representatives in Parliament? The *Times* reminds the Indian people that their country was won by the sword and would be retained by the sword. This is a mistaken idea, says the *Patrika*. India is in a state of 'seething discontent,' and the real remedy lies, as the King-Emperor himself pointed out, in granting the people free institutions. To brandish the sword in the face of the Indians would be vain.

INDIAN NATION,
7th Jan. 1907.

38. The *Indian Nation* looks back on the past year with pain and humiliation. It was a year of 'wild dreams and vague aspirations,' and the crudest notions were set forth as the highest political wisdom. Leaders went about stumping the country and mechanically administering the *swadeshi* vow—which is nothing but a declaration of boycott, says the journal. In short the province has been 'dancing a devil's dance.' The proceedings of the last Congress, however, have raised some hope. This policy of boycott stands discredited, and will the "leaders" persist in a movement which has been weakened by rejection at the hands of the Congress and against which there is a strong consensus of opinion? As regards the ideal of self-government, the questions to be decided are:—(1) What is to be the character and constitution of the 'self' that is to govern, and (2) what will be its relation in regard to England? The Congress has not ventured upon a solution. These are the 'ideals' of the forward school—a school devoted to fatuous nonsense about national independence and the like.

MOTHERLAND,
7th Jan. 1907.

39. *Motherland* points out that the growing success with which Indian mills are working since the birth of the *swadeshi* movement means an increasing loss to Manchester. This is a situation that could not be ignored and hence the appointment of a commission to enquire into the conditions of factory labour in India. Thus it needs no prophet, says the journal, to be able to say that this is an indirect way of resorting to legislation to lessen the produce of Indian mills. There is danger ahead says the journal.

BENGALEE,
9th Jan. 1907.

40. The *Bengalee* writes of Mr. Naoroji's speech that it was a mere re-statement or summing up of his own political ideas which have slowly but irresistibly driven him to the conclusion that nothing short of self-government could be the remedy for the disabilities under which Indians are labouring. Mr. Naoroji has discovered an epithet, *swaraj*, which has for Indians a fulness of meaning and a reality which is denied to words drawn from an alien language. "It strikes the innermost chords of our nature and makes them vibrate. All the inchoate aspirations and vague emotions which have been stirring in the Indian mind have been crystallised in that word." India should no longer occupy a position subordinate to England. Her position should be co-ordinate with that of England, and Indians from being a subject people must develop into a nation of free citizens and enjoy the same free citizenship which prevails in the British Isles and the Colonies.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 12th January, 1907.

F. C. DALY,
Persl. Asst. to the Inspr.-Genl. of Police, L. P.